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With Satguru's Blessings
transelucidated by

Sewak

Joginder Singh I.R.S.



ਜੈਸੋ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੋ ਕਹਿਆ ਪੁਕਾਰਿ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੈ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥

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ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥ ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥
ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰ ਤ੍ਰਿਭਵਣ ਸਾਰ ॥

Akalpurkh

Waheguru

Satguru

The Lord

God

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GURU NANAK DEV JI

The saviour of mankind and massiah of peace

(1469 AD – 1539 AD)

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JAPJI SAHIB

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ ॥

Japji is an ocean of *Amrit*. It is nectar, a drink of the Gods offered to us mortals by Akalpurkh through Guru Nanak Dev Ji. It has an oceanic depth. To comprehend and swim across this colossal reservoir of celestial knowledge is a Herculean task. One must, however, make an effort to live a life based on the precepts of the Guru.

Guru Nanak the saviour of mankind emerged in this world in the year 1469 AD. On attaining enlightenment he recited 'Mool Mantra', the credal pronouncement bringing out Akalpurkh's transcendental and immanent traits. Later at Kartarpur, in spiritual ecstasy he rendered 'Japji' indicating the Path Divine.

Guru Granth Sahib is an elucidation of 'Japji' which is the very first hymn of the Granth. 'Mool Mantra' is an integral part of Japji Sahib, which is a collection of thirty eight Pauris and two Sloaks.

Recite Japji Sahib every morning.

May Satguru bless us all.

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Jap, O' My Soul, Jap

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JAPJI SAHIB

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ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

GOD IS ONE

IK ONKAR

ਸਤਿਨਾਮੁ	*Satnam*	True is His *Naam*
ਕਰਤਾ	*Karta*	He is the creator
ਪੁਰਖੁ	*Purakh*	He is the cosmic spirit
ਨਿਰਭਉ	*Nirbhau*	He is without fear
ਨਿਰਵੈਰ	*Nirvair*	Sans enmity

ਅਕਾਲ ਮੂਰਤਿ	*Akal Murat*	Immortal is His form
ਅਜੂਨੀ	*Ajuni*	Unborn
ਸੈਭੰ	*Saibhang*	He is self illuminated
ਗੁਰਪ੍ਰਸਾਦਿ	*Gurparsad*	With Guru's grace He is obtained

Sayeth Nanak, "by uttering '*Mool Mantra*' the primal sermon, I have attained the perfect Lord."



॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ

ਜੁਗਾਦਿ ਸਚੁ

ਹੈ ਭੀ ਸਚੁ

ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

|| JAP ||

Aad Sach Jugad Sach,
Hai Bhi Sach, Nanak Hosi Bhi Sach

He was true in the prime,
He was true when began the time,
He is true today, true He verily shall be.

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Pauri 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ *Sochai soch na hovaee je sochi lakh vaar.*

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ *Chupai chup na hovaee je laai raha liv taar.*

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ *Bhukhiaa bhukh na utri je banna puria bhaar.*

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ *Sahas sianpa lakh hohe ta ik na chalai naal.*

He is not revealed by thinking alone.
Even if you ponder a million times.

The mind quietens not with silence.
Even if you remain immersed in silence.

Hunger of the hungry satiates not.
Even if he fills up treasures in his pot.

Not all thy cleverness & genius shall be of
avail to embrace the Divine.

(contd.)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥

Kiv sachiaara hoiai kiv koorai tutai paal.
Hukam rajaai chalna Nanak likhia naal. : 1 :

How do we then find the Truth.

How do we rent apart the veil of untruth.

Sermons Nanak:

"Surrender to the Will of Akalpurkh, in ethereal silence."

The Essence

Surrender and accept happily, the Lord's Will. Whatever pleases Him, that alone is the good deed. Duality is the fountain-head of pain and suffering. 'Self-surrender' eliminates duality leading to peace and tranquility within.



ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥

(ਗੁਰ ਪੰਨਾ: ੧੨੩੯)

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Pauri 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

Hukmi hovan akaar hukam na kahia jaaee.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

Hukmi hovan jia hukam milai vadiaai.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

Hukmi uttam neech hukum likh dukh sukh paaiah.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

Ikna hukmi bakhsees ik hukmi sada bhavaaiah.

By Lord's Will is created the life seen,
Lord's command is unforeseen.

At His bidding souls are generated,
At His bidding one gets venerated.

At His bidding one imbibes nobility & declivity,
At His bidding one goes through pain & pleasure.

Some by His Will receive bounties abound,
Some by His Will ever and ever wander around.

(contd.)

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ
ਨ ਕੋਇ ॥

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ
ਕਹੈ ਨ ਕੋਇ ॥੨॥

*Hukmai andar sabko baahar hukam
na koe.*

*Nanak hukmai je bujhai ta haumai
kahai na koe : 2 :*

All are bound to His command,
none is beyond.

Sermons Nanak:

"If a mortal comprehends the omnipotence of the Lord, his ego remains not."

* **Hukam:** Command–His Will.
* **Deerag Rog:** Prolonged ailment.

The Essence

All are bound to the Lord's command, none is beyond. If a mortal apprehends His *hukam*, then alone union with Him comes about. Ego, *'deerag rog'* gets cured once you accept the omnipotence of God, leading to bliss within.



ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਹੁਕਮੁ ਪਛਾਣੈ,
ਮਾਨੈ ਹੁਕਮੁ ਸਮਾਇਦਾ ॥

(ਗੁਰ ਪੰਨਾ: ੧੦੩੬)

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Pauri 3

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥	*Gaavai ko taan hovai kisai taan.*
ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥	*Gaavai ko daat jaane neesaan.*
ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥	*Gaavai ko gunn vadiaaia chaar.*
ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥	*Gaavai ko vidia vikham veechaar.*
ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥	*Gaavai ko saaj kare tan kheh.*
ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥	*Gaavai ko jia lai phir deh.*

Who has the awareness to sing the Lord's
might.

Who has the measure to fathom His treasure.

Some sing His beauteous virtues and greatness.

Who can discern His wisdom and knowledge.

Some sing, He creates life and then turns it
into ashes again.

Some sing, having taken the life,
He resurrects it again.

(contd.)

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ Gaavai ko jaapai disai door.

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ Gaavai ko vekhai haadra hadur.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ Kathna kathi na aavai tot.

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ Kath kath kathi koti kot kot.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ Deda de laide thak paahe.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ Juga jugantar khahi khaahe.

Some sing, He appears to be farther away.

Some sing, he is beholding Him face to face.

There is no dearth of persons who dwell
upon the Lord's sermons.

Millions give millions of descriptions and sermons.

Lord the Bestower continues to bestow. The
receipient grows weary of receiving.

The devotee avails the bounty through ages
and ages.

(contd.)

The Essence

None of us have the awareness or the measure to fathom His might. The Omnipotent Lord's command graciously given ever prevails. Submit to the Will of the Lord. Everything is 'happening'. Nothing is done by the mortal. *Kartapan* is a falsity and an illusion.

(contd.)

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ ੩ ॥

Hukmi hukam chalaae rah.

Nanak vigsai veparvaah : 3 :

The Lord's command does ever prevail.

Sermons Nanak:

"The Omnipotent One remains ever blissful and gail."

By paying obeisance to the Truthful Guru for His benevolence, one learns that the path to salvation lies in inner bliss, thankfulness for His bounty and contentment.



ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ
ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥

(ਗੁਰ ਪੰਨਾ: ੫੨੨)

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Pauri 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ
ਭਾਉ ਅਪਾਰੁ ॥

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ
ਦਾਤਾਰੁ ॥

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ
ਦਰਬਾਰੁ ॥

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ
ਪਿਆਰੁ ॥

*Saacha Sahib saach naai bhaakhia
bhao apaar.*

*Akheh mangeh deh deh daat kare
dataar*

*Pher ke agai rakhiai jit disai
darbaar.*

*Muhau ke bolan boliai jit sun dhare
piaar.*

Lord is the True Master, true is His *Naam*,
with infinite love recite His *Naam*.

We pray and beg. The Benefactor goes on bestowing.

What should then we offer, so that the Glorious One may reveal.

What should then we articulate, listening to which He may bear us love.

(contd.)

The Essence

At the ambrosial hours reflect upon God's greatness and recite the *Naam* of the Truthful One with inborn love.

Waheguru, Waheguru,
Waheguru...

(contd.)

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ
ਸਚਿਆਰੁ ॥ ੪ ॥

Amrit vela sach naao vadiaai veechaar

Karmi aavai kapra nadri mokh duaar.

Nanak avai jaaniai sabh aape
sachiaar : 4 :

At *'Amrit Vela'* recite the true *Naam* and reflect upon His magnificence.

Destiny blooms you into a being.

By His benediction the ingress to salvation is revealed.

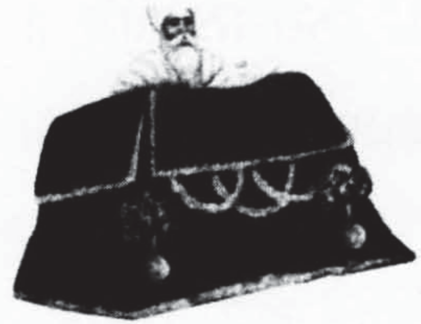
Sermons Nanak:

"Know this ye, the True One alone is, from whom the truth flows."

* **Naam:** Mystical word – Gurbani

* **Amrit Vela:** Early morning ambrosial hours.

Only with the language of love, one can achieve communication with the Lord. His grace then, fulfils your tasks.



ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥
ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ
ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥

(ਗੁਰ ਪੰਨਾ· ੬੯੫)

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Pauri 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥	*Thaapia na jaae keeta na hoe.*
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥	*Aape aap niranjan soe.*
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥	*Jin sevia tin paaia maan.*
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥	*Nanak gaaviai guni nidhaan.*
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥	*Gaaviai suniai mann rakhiai bhao.*

God cannot be created and then installed like *moorti.*

The Pure One is all by Himself.

Those who serve Him and His humanity receive honours.

Sing praises of the Lord, the treasure of excellence.

Sing and listen to the Lord's praises with love reposed in your heart.

(contd.)

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ
ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ
ਪਾਰਬਤੀ ਮਾਈ ॥

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ
ਕਥਨੁ ਨ ਜਾਈ ॥

Dukh parhar sukh ghar lai jaae.

Gurmukh naadan Gurmukh vedan
Gurmukh rahia samaai.

Gur isar Gur gorakh barma Gur
paarbati maai.

Je hau jaana aakha naahi kehna
kathan na jaai.

Thus alone you shed pain and take abiding happiness to your home.

Guru's Word is *Naad.* Guru's Word is *Vedas.* Guru is Omnipresent.

The Guru is *'Shiva'*, the Guru is *'Vishnu'* and *'Brahma'*. The Guru is *'Parbati Mai.'*

Even if I have known God, He is beyond description.

(contd.)

The Essence

Creation, sustenance & destruction are three facets of the same phenomenon i.e. Life. Metaphorically they are represented by Lord Brahma, Lord Vishnu & Lord Shiva. God manifests Himself in the garb of Gurus to lead the mortal towards spirituality. Supreme-being, however, is only one.

(contd.)

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ
ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥

Gura ik deh bujhaai.

Sabhna jia ka ik daata so mai
visar na jaai. : 5 :

Sermons Nanak:

"Hey Guru, enlighten me about the Supreme One. Guru has explained one thing to me. There is but one *'Akalpurkh'*, one Bestower of all beings. May He never abandon me."

Omnipotent Lord created the humanity. Those who serve Him and His humanity receive honours.

Pray, pray that He may never abandon you.



ਗੁਰ ਮਹਿ ਆਪੁ ਸਮੋਇ
ਸਬਦੁ ਵਰਤਾਇਆ ॥

(ਗੁਰ ਪੰਨਾ: ੧੨੭੯)

* **Moorti** : Statue
* **Naad** : The Celestial sound
* **Vedas** : The holy scripture
* **Shiva** : Mythical God–Destroyer of evil
* **Vishnu** : Mythical God–Preserver & sustainer
* **Brahma** : Mythical God–The Creater
* **Parbati Mai** : Mythical Goddess–Power & compassion.

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Pauri 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

Tirath naava je tis bhaava vin bhaane ke naae kari.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

Jeti sirath upaai vekha vin karma ke milai lai.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Mat vich ratan javaahar maanik je ik Gur ki sikh suni.

Pilgrimage baths are of avail,

If one is amiable to the Lord.

They are vain,

unless the mind holds the spiritual cord.

All the created beings that I behold,

without virtuous acts what do they get and hold.

There are gems, jewels and rubies in mortal's
mind. They sparkle if one follows the
Word Divine.

(contd.)

The Essence

ੴ There is one God, the celestial creator. Pilgrimage baths and the wisdom in one's own mind is of avail only if you follow the precepts of the Guru.

(contd.)

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ
ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੬ ॥

Gura ik deh bujhaai.

Sabhana jia ka ik daata so mai
visar na jaai : 6 :

Sermons Nanak:

"The Guru has enlightened my mind.

There is one God the creator of all the beings.

May He never forsake my mind."

Pray, pray, pray ever for the benevolence of *Akalpurkh*.



ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥
ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੩੬)

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Pauri 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥	*Je jug chaare aarja hor dasuni hoe.*
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥	*Nava khanda vich jaaniai naal chalai sabh koe.*
ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥	*Changa naao rakhaae kai jas kirat jag le.*
ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥	*Je tis nadar na avaee ta vaat na puchhai ke.*
ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥	*Keeta andar keet kar dosi dos dhare.*

Even if a mortal lives for four *Yugas,* and
ten times more.

Even if he be known in nine realms and
gather adherants more.

Even if he were to assume fame and receive
praise & renown in this world,

If Lord's grace be not, then none shall care.

A parasitic worm amongst worms, you shall be.
Even the sinners shall blame thee.

(contd.)

The Essence

Akalpurkh is the fount of virtues and the benevolent Bestower. Without His benefaction none shall care for you.

(contd.)

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ
ਗੁਣੁ ਦੇ ॥
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ
ਕਰੇ ॥੭॥

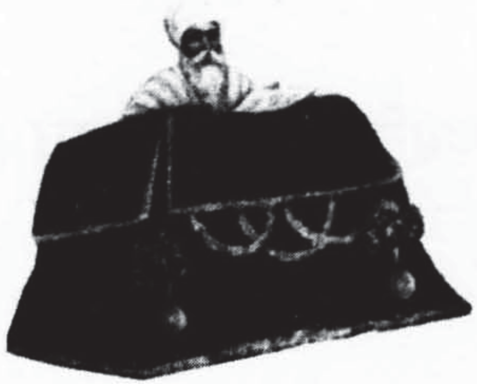
*Nanak nirgun gun kare gunvantia
gun de.*

*Teha koi na sujhaee je tis gun koe
kare : 7 :*

Sermons Nanak:

"God transforms the unchaste into a virtuous one and bestows piety on the pious ones. I conceive not anyone else who can bestow any goodness like Him."

Seek His grace alone. Let thy soul be the soul of a beggar.



ਮਿਹਰਵਾਨ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨ ॥
ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨ ॥
ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ ॥

(ਗੁਰ ਪੰਨਾ: ੭੨)

* **Yugas** : Ages

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Pauri 8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ *Suniai sidh pir sur naath.*

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ *Suniai dharat dhaval aakaas.*

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ *Suniai deep loa paataal.*

By listening & contemplating on the Lord's *Naam*, the mortal becomes a divine, a *sant* and spiritually elevated enlightened *Yogi*.

By listening and meditating on His *Naam*, the devotee becomes knowledgeable about the earth, it's supporting legendary bull and the heavens.

By listening and meditating on His *Naam*, the devotee comprehends the different worlds and the underworlds.

(contd.)

The Essence

For listening one has to rein one's mind and achieve *Dhyan*. Silence is a pre-requisite to listening. It is the inner silence which enables a person to meditate and acquire the art of listening. And the inner silence is achieved by submission to the Will of God.

(contd.)

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

Suniai poh na sakai kaal.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta sada vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥

Suniai dookh paap ka naas : 8 :

By listening and meditating on His *Naam*, the devotee is liberated from the cycle of birth and death.

Sermons Nanak:

"His devotees remain ever blissful and gay.

By listening & meditating on His *Naam*,
the mortal's suffering & sins vanish away."

- * **Yogi** : One who practices yoga–Swami
- * **Dhyan** : Concentration
- * **Srishti** : Cosmos
- * **Sant** : Spiritually elevated person

By listening & meditating on Gurbani, the devotee becomes a *yogi* and fathoms the Lord's *Srishti*. His sufferings & sins vanish away, bringing peace and bliss.



ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

(ਗੁਰ ਪੰਨਾ: ੬੨੮)

੧੯

Pauri 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

Suniai isar barma ind.

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

Suniai mukh salaahan mand.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥

Suniai jog jugat tan bhed.

By listening & contemplating on the Lord's *Naam*, the devotee is enlightened about *'Shiva'*, *'Brahma'* and *'Indra'*. He acquires the *Gyan* that Celestial Lord is one.

By listening & contemplating on His *Naam,* even the impious start reciting His praises and transform into pious one.

By listening & contemplating on His *Naam* the seeker is enlightened about the path of union and the mystery of the flesh.

(contd.)

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥	*Suniai saasat simrit ved.*
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥	*Nanak bhagta sada vigaas*
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥	*Suniai dookh paap ka naas : 9 :*

By listening & contemplating on His *Naam*,

the devotee acquires the *Gyan* of

'Sastraas', 'Simrities' and *'Vedas'*.

Sermons Nanak:

"By listening & contemplating on His *Naam*,

devotees remain ever blissful and gay.

Their sufferings and sins varnish away."

* **Gyan** : Knowledge
* **Shiv, Brahma, Indra** : Hindu Deities
* **Sastraas, Simirities, Vedas** : The holy scriptures

The Essence

By listening and reciting *Gurbani* one becomes enlightened, pious and ever blissful.



ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ॥

ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥

(ਗੁਰ ਪੰਨਾ: ੬੬੧)

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Pauri 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ *Suniai sat santokh giaan.*

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ *Suniai athsath ka isnaan.*

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ *Suniai parh parh paave maan.*

By listening & contemplating on the Lord's *Naam* the devotee acquires truth, contentment and celestial knowledge.

By listening & contemplating on His *Naam*, the devotee obtains by the grace of God, the fruit of ablution at sixty eight pilgrimages.

By listening and reciting 'The Word' incessantly the devotee acquires steady vision and respect in life.

(contd.)

The Essence

By listening and meditating on *Gurbani* one becomes truthful, contended and conscious of the Celestial One.

(contd.)

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

Suniai laagai sehaj dhiaan.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta sada vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੦ ॥

Suniai dookh paap ka naas : 10 :

Listening and reflecting on His *Naam*, steadies one's mind on the Lord's meditation.

Sermons Nanak:

"By listening & contemplating on *Gurbani*, devotee ever remains blissful and gay.

His sufferings and sins vanish away."

Meditation, *kirtan* and listening to the revelatory precepts of the Guru takes you closer to *Akalpurkh*, the ineffable one.



ਏਕੋ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਬਾਣੀ ॥
ਏਕੁ ਨਿਰਾਲਮੁ ਅਕਥ ਕਹਾਣੀ ॥
(ਗੁਰ ਪੰਨਾ: ੧੧੮੮)

* **Gurbani** : 'The Word' in Sri Guru Granth Sahib.
* **Kirtan** : Devotional singing.

੧੯

Pauri 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ *Suniai sara guna ke gaah.*

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ *Suniai sekh pir paatsaah.*

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ *Suniai andhe paaveh raah.*

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ *Suniai haath hovai asgaah.*

By listening & contemplating on the Lord's *Naam* one embraces ocean of virtues.

By listening & contemplating on His *Naam*, one is elevated to the eminence of *sheikhs, pirs* & monarchs.

By listening & contemplating on His *Naam,* the misguided turn to the path of salvation.

By listening & contemplating on His *Naam,* the unfathomable becomes fathomable and in one's grasp.

(contd.)

The Essence

By communion with the spoken 'Word' one gets transformed into a noble and exalted soul.

(contd.)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥

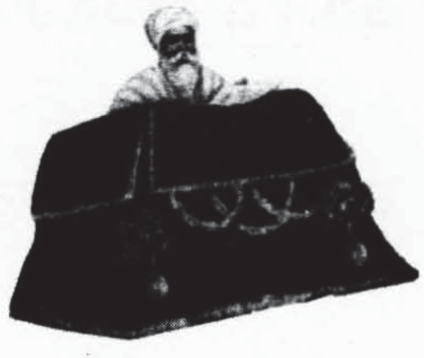
Nanak bhagta sada vigaas.

Suniai dookh paap ka naas : 11 :

Sermons Nanak:

"The Lord's devotees remain ever blissful and gay. By listening, their sufferings & sins vanish away."

The basic mode of communication is *Gurbani*, by listening to which in peace the steady intution of the mortal blooms and the Ineffable One is revealed.



ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ
ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥

(ਗੁਰ ਪੰਨਾ: ੪੭੮)

* **Sheikhs** : Muslim holy persons
* **Pirs** : Spiritual persons
* **Monarchs** : Kings

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Pauri 12

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥	*Manne ki gat kahi na jaae.*
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥	*Je ko kahai pichhai pachhutae.*
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥	*Kaagad kalam na likhanhaar.*
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥	*Manne ka beh karan veechaar.*
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥	*Aisa naam niranjan hoe.*
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੨ ॥	*Je ko mann jaanai mann koe : 12 :*

The Essence

The state of mind of the faithful is unfathomable.

Describing it is repentable.

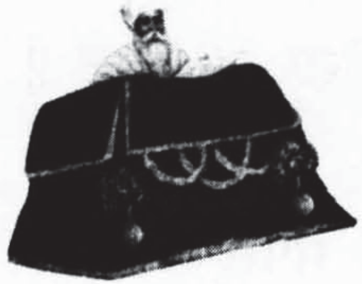
The pen and the paper are futile to scribe the state of the believer's mind.

Many a soul deliberate on the believer's frame of mind.

Sermons Nanak:

"Such is the *Naam* of the Immaculate One, that the believer experiences its ecstasy in his own mind alone."

Light comes through 'FAITH'. Developing dedicated faith in God leads one to inner bliss which is inexpressible. By believing in *Akalpurkh* alone one achieves fruitful meditation and sobriety. All other actions are vain.



ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ
ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥

(ਗੁਰ ਪੰਨਾ: ੯੫੪)

੧੬

Pauri 13

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

Mannai surat hovai mann budh.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

Mannai sagal bhavan ki sudh.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

Mannai muh chota na khaae.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

Mannai jamm kai saath na jae.

The believer's mind and intellect glow with Divine consciousness.

The believer's mind acquires awareness of all the Creation.

Agonies and mental blows, the believer suffers not.

The believer having merged with the Lord, *yama* visits him not.

(contd.)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

Aisa naam niranjan hoe.

Je ko mann jaanai mann koe : 13 :

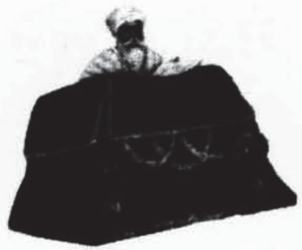
Sermons Nanak:

"Such is the *Naam* of the Lord, that the believer experiences its ecstasy only in his inner-self."

* **Yama** : The messenger of death.

The Essence

Firm & steady faith in God, leads to enlightenment and liberation from the cycle of birth and death. The duality vanishes from the mind of all true believers who meditate on His *Naam* (*Gurbani*), receding away from pain and grief.



ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ
ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੮੫)

੧੪

Pauri 14

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

Mannai maarag thaak na paae.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

Mannai pat siu pargat jaae.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

Mannai mag na chalai panth.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

Mannai dharam seti sanbandh.

Believer faces not any obstruction on his path to salvation.

Believer departs with honour and manifestation.

Believer treads not the path of ritualistic religion.

Believer is bonded to *'Dharma'*, the righteous religion.

(contd.)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

Aisa naam niranjan hoe.

Je ko mann jaanai mann koe : 14 :

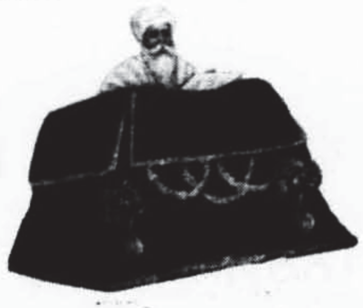
Sermons Nanak:

"Such is the *Naam* of the impeccable God, that only the believer experiences it's ecstasy."

* **Dharma** : Spiritualism

The Essence

The path of righteousness and *dharma* is the path to salvation. *Dharma* is your duty to yourself, to your family and to your fellow-beings. Ritualistic activity is not *Dharma*. One's actions should be free from desires and expectations in return.



ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

(ਗੁਰ ਪੰਨਾ: ੨੬੬)

੧੬

Pauri 15

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥	*Mannai paaveh mokh duaar.*
ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥	*Mannai parvaarai saadhaar.*
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥	*Mannai tarai taare Gur Sikh.*
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥	*Mannai Nanak bhaveh na bhikh.*
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥	*Aisaa naam niranjan hoe.*
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥	*Je ko mann jaanai mann koe :15 :*

Believer discovers the ingress to salvation.

Believer's spiritual aura reforms the family.

Believer not only himself crosses this worldly ocean, but carries many other *Gursikhs* with him.

Believer never goes abegging.

Sermons Nanak:

"Such is the *Naam* of *Akalpurkh* that the true believer gets immersed in its ecstasy."

* **Gursikh** : Follower of the Guru

The Essence

The believer flies high spiritually on the path to salvation. He is ever ready to sacrifice his life for the 'love' of God. In his ecstasy he carries many others with him towards *'Akalpurkh'* the celestial fount.



ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

(ਗੁਰ ਪੰਨਾ: ੧੪੧੨)

੧੬

Pauri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥	*Panch parvaan panch pardhaan.*
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥	*Phanche paaveh dargeh maan.*
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥	*Panche soheh dar rajaan.*
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥	*Pancha ka gur ek dhiaan.*
ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥	*Je ko kahai karai veechaar.*
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥	*Karte kai karnai naahi sumaar.*

The five elevated ones are acceptable to *Satguru.*

The virtuous and the righteous receive veneration from *Satguru.*

The virtuous & the righteous are revered and honoured by *Satguru.*

The virtuous & the righteous ever meditate on the Word of the Guru.

If one orates or ponders,
One reckons not the doings of *Satguru.*

(contd.)

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

Dhaul dharam daya ka poot.

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

Santokh thaap rakhia jin soot.

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

Je ko bujhai hovai sachiaar.

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

Dhavlai oopar keta bhaar.
Dharti hor parai hor hor.
Tis te bhaar talai kavan jor.

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

Jia jaat ranga ke naav.

Dhol is *Dharma,* the off spring of the
compassionate *Satguru,*

Who sustains the universe in harmony and
contentment.

If one comprehends this truth, he becomes a
truthful one.

How much load does the bull carry on his horns?

There are infinite worlds beyond.

Which is the strength & energy which supports
their weight from below?

The everflowing pen inscribes the names of all

(contd.)

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥	*Sabhna likhia vuri kalaam.*
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥	*Eh lekha likh jaanai koe.*
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥	*Lekha likhia keta hoe.*
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥	*Keta taan sualeh roop.*
ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥	*Keti daat jaanai kaun koot.*
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥	*Keeta pasaao eko kavao.*
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥	*Tis te hoe lakh dariaao.*

species of beings, forms and colours in this cosmos.

Rare one but you would know how to evaluate this, *Hey Satguru.*

How voluminous would be the scribed scroll!

Ah! This Universe! How profound is your might and fascinating your beauty, '*Hey Satguru*'.

How generous and fathomless is your benevolence '*Hey Satguru.*'

With one word You created the Creation, *Satguru,*

wherein innumerable rivers began to flow.

(contd.)

The Essence

One who succeeds in reining the five human senses, *kaam, krodh, lobh, moh* and *hankar,* is elevated to the eminence of a '*Panch*', the virtuous and the righteous one. *Srishti,* the creation of *Satguru* is beyond reckoning. We must accept his doings from the heart and in reverential wonder.

The Omnipotent One is unfathomable.

(contd.)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥

Kudrat kavan kaha veechaar.

Vaaria na jaava ek vaar.

Jo tudh bhaavai saai bhali kaar.

Tu sada salaamat nirankaar : 16 :

Sermons Nanak:

"None has the ability to ponder and describe the amazing *'Srishti'* generated by You, *Satguru.* I cannot even for once give a votive offering unto thee, *Satguru*".

"Hey Satguru,
what pleases thee let it be.
Thou art and ever thou shalt be."

* **Satguru** : God
* **Dhol** : Mythical bull on whose horns the earth rests
* **Panch** : The five who succeed in reining the five human senses
* **Srishti** : God's creation

None has the capacity to fathom the Creation of *Satguru*, the omnipotent, the omnipresent and the omniscient one. His actions are the right actions.



ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥

(ਗੁਰ ਪੰਨਾ : ੭੨੬)

੧੭

Pauri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ — *Asankh jap asankh bhaao.*

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ — *Asankh pooja asankh tap taao.*

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ — *Asankh granth mukḥ ved·paath.*

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ — *Asankh jog mann raheh udaas.*

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ — *Asankh bhagat gunn giaan veechaar.*

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ — *Asankh sati asankh daataar.*


ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
ਕੁਦਰਤਿ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥
— ਗੁਰੂ ਨਾਨਕ

Countless meditate on the Lord in adulation.

Countless worship Him in reparation.

Countless are the Scriptures and countless reciters, to Vedas attached.

Countless are the *yogis* with their minds detached.

Countless are the *bhagats* who reflect upon the Lord's virtues and wisdom.

Countless are the truthful and countless the bounteous.

(contd.)

The Essence

Countless efforts are made to achieve Spirituality. True spirituality is beyond thought, beyond the senses, mind and the intellect. It is transcendent and therefore it is incomprehensible.

(contd.)

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥	*Asankh soor muh bhakh saar.*
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥	*Asankh mon liv laae taar.*
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥	*Kudrat kavan kaha veechaar.*
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥	*Vaaria na jaava ek vaar.*
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥	*Jo tudh bhaavai saai bhali kaar.*
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੭ ॥	*Tu sada salaamat Nirankaar : 17 :*

Countless are the valiant warriors who encounter violence.

Countless are ascetics who meditate on Him in silence.

Sermons Nanak:

"None has the power to ponder & describe the astounding play of the Lord. I cannot even for once give a votive offering unto Thee O' Formless One. What pleases Thee is the noble persuit. Thou art timeless and ever abiding."

One cannot describe something that is beyond comprehension. No visions can be achieved. *'Gurparsad'* is the key to perceive the unmanifest one.



ਗੁਰ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥
ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਸਾਚਿ ਸਮਾਵਹੁ ॥

(ਗੁਰ ਪੰਨਾ: ੯੩੩)

੧੮

Pauri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥	*Asankh moorakh andh ghor.*
ਅਸੰਖ ਚੋਰ ਹਰਾਮ ਖੋਰ ॥	*Asankh chor haraam khor.*
ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥	*Asankh amar kar jaahe jor.*
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥	*Asankh galvadh hatia kamaahe.*
ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥	*Asankh paapi paap kar jaahe.*

Countless are the ignorant moving in unenlightenment.

Countless are the thieves who thrive on illegal gains.

Countless are who depart from this world, having ruled with unjust might.

Countless are the cut-throats and murderers.

Countless are the sinners who depart after committing sins.

(contd.)

The Essence

All of us have two sides to our personality like a coin, minted by God. It is all according to the *'hukam'* of the Creator.

(contd.)

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥

Asankh kuriaar kure phiraahe.

Asankh malechh mal bhakh khahe.
Asankh nindak sir kareh bhaar.

Nanak neech kahai veechaar.
Vaaria na jaava ek vaar.
Jo tudh bhaavai saai bhali kaar.
Tu sada salaamat Nirankaar : 18 :

Countless are the fraudulant liars wandering in deception.

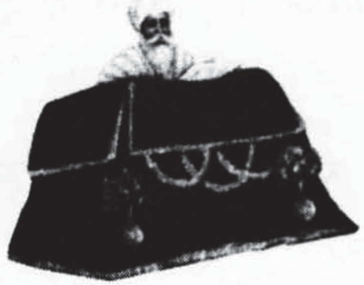
Countless are the savage who thrive on filth.

Countless are the slanderers who carry on their heads loads of sins.

Sermons Nanak, the humble one;

"I cannot even for once give a votive offering unto Thee O'Lord. Whatever pleases Thee is good. You & your mercy shall prevail for ever & ever."

The mortal's own vision is narrow when he relates good & evil as per his own views and desires. There is so much of good among the worst and so much evil in the best. We all act as per the duty & *dharma* assigned to us. Guru urges, never, never slander anyone, even mentally.



ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ
ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥

(ਗੁਰ ਪੰਨਾ: ੭੫੫)

੧੯

Pauri 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ *Asankh naav asankh thaav.*

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ *Agam agam asankh loa.*

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ *Asankh kaheh sir bhaar hoe.*

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ *Akhri Naam akhri saalaah.*

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ *Akhri giaan geet gunn gaah.*

Countless are God's names and countless His abodes.

Countless are His worlds beyond the mortal's code.

Even to say they are countless, one sins and carries a load.

Through words His *Naam* is recited & through words His amenity.

Through words we sing His comprehension & His virtuous Divinity.

(contd.)

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

Akhri likhan bolan baan.
Akhra sir sanjog vakhaan.
Jin eh likhe tis sir naah.

Jiv phurmaae tiv tiv paahe.
Jeta keeta teta naao.
Vin naavai naahi ko thaao.

Through words the *Bani* is hymned and recited.

Through words the mortal's destiny is recounted.

The Lord who scribes these is beyond the mortal's words.

Only by His *'hukam'*, the mortals receive.

As great is His Creation, as great is His *Naam*.

Without His *Naam,* there is no *Dhaam*.

(contd.)

The Essence

All names of the Lord and His abodes are sacred. So also all the scriptures, irrespective of caste or creed. Listening and reading scriptures only pretentiously does not lead to salvation.

(contd.)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥

Kudrat kavan kaha veechaar.

Vaaria na jaavaa ek vaar.

Jo tudh bhaavai saai bhali kaar.

Tu sada salaamat Nirankaar : 19 :

Sermons Nanak:

"None has the capacity to ponder and portray the amazing Creation of the Omnipotent One.

'*Hey Satguru*', I am too insignificant to be a sacrifice to Thee even once. What is acceptable to Thee is acceptable to me. You are everabiding *Nirankar.*"

- **Bani** : The Sikh Scripture
- **Dhaam** : Place
- **Nirankar** : God
- **Hukam** : Command

Chanting one 'Word' from the depths of your heart brings communication with *Akalpurkh* and you are liberated.

Waheguru, Waheguru,
Waheguru...



ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤ ਸਭਿ ਸਾਸਤ
ਇਨ ਪੜਿਆ ਮੁਕਤਿ ਨ ਹੋਈ ॥
ਏਕੁ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖ ਜਾਪੈ
ਤਿਸ ਕੀ ਨਿਰਮਲ ਸੋਈ ॥

(ਗੁਰ ਪੰਨਾ: ੭੪੭)

ੴ

Pauri 20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

Bhariai hath pair tan deh.
Paani dhotai utras kheh.

Moot paleeti kapar hoe.
De saabun laie oh dhoe.

Bhariai mat paapa kai sang.
Oh dhopai naavai kai rang.

Punni paapi aakhan naahe.
Kar kar karna likh lai jaah.

The soiled hands, feet and body, with water get cleaned.

The polluted clothes, with soap get washed and cleaned.

The soul defiled by sins, with Lord's *Naam* gets redeemed.

One becomes not virtuous or vicious by speech alone. Oft repeated actions are engraved on the soul alone.

(contd.)

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥

Aape beej aape hee khaah.

Nanak hukmi aaveh jaah : 20 :

Sermons Nanak:

"One reaps what one sows.

For coming and going, to His '*hukam*' one bows."

* **Coming & Going** : Reincarnation

The Essence

The defiled soul gets transformed into a truthful one with Lord's grace, and by following the precepts of the Guru.

What is destined and what one sows in life by his actions, that one reaps.



ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ ॥

(ਗੁਰ ਪੰਨਾ: ੧੩੪)

ੴ

Pauri 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

Teerath tap daya dat daan.
Je ko paavai til ka maan.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

Sunia mannia man keeta bhaao.
Antargat teerath mal naao.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Sabh gunn tere mai naahi koe.
Vin gunn keete bhagat na hoe.

Pilgrimages, penance, compassion and charities, are of avail only if one begets a speck of adoration.

Listening, believing and inculcating deep love in one's heart is the true pilgrimage to the inner sacred fount.

All virtues are thine none are mine.

One becomes not a Bhagat without virtues in one's mind.

(contd.)

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ
ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ
ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ
ਪੁਰਾਣੁ ॥

Suast aath baani barmaao.

Sat suhaan sada man chaao.

*Kavan su vela vakhat kavan
kavan thit kavan vaar.*

*Kavan si ruti maah kavan
jit hoa akaar.*

*Vel na paaia pandati je hovai lekh
puraan.*

Pay obeisance unto the Lord the Master of the holy Word.

He is ever true, bright and of ecstatic delight.

Which was the time, the moment, the day, the season, the month in which the Lord's creation emerged?

The wise could not discover the time when scribing *Puran*.

(contd.)

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ
ਲੇਖੁ ਕੁਰਾਣੁ ॥

*Vakhat na paaio kaadia je likhan
lekh quraan.*

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ
ਕੋਈ ॥

*Thit vaar na jogi jaanai rut maah na
koï.*

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ
ਸੋਈ ॥

*Ja karta sirthi kau saaje aape jaanai
soi.*

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ
ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

*Kiv kar aakha kiv saalaahi kiu
varni kiv jaana.*

The *Qazis* could not discover the time when scribing *Koran*.

The *Yogis* could not apprehend the day, the season or the month.

The timeless Creator Himself alone knows the era of generation of the *'Srishti'*.

Sermons Nanak:

"Hey *Akalpurkh*, how can I praise Thee or describe Thee and Thy Creation?

(contd.)

The Essence

Pilgrimage, penance, ostentatious compassion and other ceremonial rituals do not lead one to the Supreme Lord. The Lord abideth within. For emancipation, develop virtues and dispel vices, as per the sermons of the *Guru*.

(contd.)

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ
ਇਕੁ ਸਿਆਣਾ ॥

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ
ਹੋਵੈ ॥

ਨਾਨਕ ਜੇ ਕੋ ਆਪੌ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ
ਸੋਹੈ ॥ ੨੧ ॥

Nanak aakhan sabh ko aakhai ikdu ik siaana.

Vada Sahib vadi nai keeta ja ka hovai.

Nanak je ko aapau jaanai, agai gaya na sohai : 21 :

Considering themselves wiser than others, some may describe Thee.

Great is the Master and great His *Naam*. What He wills, it comes to be.

If someone claims omniscience, he cannot hereafter with glory be".

* **Puran** : Hindu Scripture
* **Qazi** : Muslim head
* **Yogi** : Pandit
* **Srishti** : Lord's Creation
* **Akalpurkh** : God
* **Satguru** : The Truthful Guru

The timeless Creator is the only all-knowing one. If you wish to establish communion with *Satguru*, sing His virtues, for when you sing virtues, they permeate within. Then alone the virtuous one is revealed.



ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥

(ਗੁਰ. ਪੰਨਾ: ੧੧੦)

ੴ

Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

Paataala paataal lakh aagaasa aagaas.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

Orak orak bhaal thakke ved kehan ik vaat.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

Sahas athaarah kahen kateba asuloo ik dhaat.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

Lekha hoe ta likhiai lekhai hoe vinaas.

There are millions of netherworlds and millions of skies above.

Searching Lord's limits, one goes weary, say the *Vedas*.

Some scriptures say there are eighteen thousand worlds, but there is only one original source of the fount.

One should write only if there be an account of the Lord, the limitless one. Otherwise the scribe himself remains not. *(contd.)*

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ
ਆਪੁ ॥ ੨੨ ॥

Nanak vadaa aakhiai aape jaanai
aap : 22 :

Sermons Nanak:

"Praise & wonder at the Omnipotent and the Omnicient one, for He alone is aware of Himself."

The Essence

The Lord's Creation is beyond human comprehension. Wondering in awe (ਵਿਸਮਾਦੁ) at His omnipotence, is peeping into spirituality.



ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ
ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥

(ਗੁਰ ਪੰਨਾ: ੪੬੪)

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Pauri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥	*Saalaahi saalaah eti surat na paaiaa.*
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥	*Nadiaa atai vaah paveh samund na jaaniah.*
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥	*Samund saah sultaan girhaa seti maal dhan.*
ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ ੨੩ ॥	*Keeri tul na houni je tis manoh na veesreh : 23 :*

The devotees incessantly praise the Lord but do not comprehend His magnificence.

Like the streams and the rivers flowing into the abyssal ocean.

Sermons Nanak:

"The mighty and the rich possessing oceanic wealth, equal not the humble and the meek who in their mind forget Him not."

The Essence

The greatness of the Lord is incomprehensible by the mortal. The worldly acquisitions do not elevate one's status. In fact they distance you from God. The wealth one is searching is within. But one runs about hither & thither like the musk-deer in search of the fragrance within.

Never, never forgetting God is the key to His comprehension.

ਮਾਇਆ ਮੋਹਿ ਮੂਠਾ ਹੈ ਮੂੜ ॥
ਅੰਤਰਿ ਵਸਤੁ ਦਿਸੰਤਰਿ ਜਾਇ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੩੯)

੧੯

Pauri 24

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ *Ant na siphti kehan na ant.*

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ *Ant na karnai den na ant.*

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ *Ant na vekhan sunan na ant.*

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ *Ant na jaapai kia mann mant.*

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ *Ant na jaapai keeta aakaar.*

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ *Ant na jaapai paaraavaar.*

Boundless are the Lord's praises and boundless it's voicing.

Boundless are His doings and boundless His benevolence.

Boundless is He beyond mortal's vision and hearing.

Boundless is His design.

Boundless is His Creation.

Boundless are the farthest limits.

(contd.)

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥

ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥

ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥

ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

Ant kaaran kete bil-laahe.

Ta ke ant na pae jahe.

Eh ant na jaanai koe.

Bahuta kahiai bahuta hoe.

Vada Sahib ucha thaao.

Uche upar oocha naao.

Evad oocha hovai koe.

Tis ooche kau jaanai soe.

Boundless are the seekers of the Lord's limits, but the toilers discover not the limits.

Lord's limit is incomprehensible.

The more we describe, more esoteric He becomes.

Exalted is the Lord and exalted His abode.

Higher still is His *Naam*.

Only when one gets attuned to Him, then alone one apprehends the Lord and merges with Him.

(contd.)

The Essence

The vast creation of the Lord is limitless. A mortal cannot gauge the extent of His greatness. As the sun generates many seasons, the Creater too procreates boundless revelations.

(contd.)

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥

Jevad aap jaanai aap aap.

Nanak nadri karmi daat : 24 :

The Lord alone knows how great He is.

Sermons Nanak:

"The compassionate Lord by His grace showers benevolence on the devotees."

Lord's *Naam* is the path to salvation.



ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ
ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥

(ਗੁਰ ਪੰਨਾ: ੧੨)

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Pauri 25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥	*Bahuta Karam likhia na jae.*
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥	*Vada daata til na tamaae.*
ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥	*Kete mangeh jodh apaar.*
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥	*Ketia ganat nahi veechaar.*
ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥	*Kete khap tuteh vekaar.*

Magnanimous is the Lord's compassion, beyond assessment.

Avaricious is not the great Benefactor.

Many warriors pray and beg from the Infinite Lord.

Many beyond reckoning are the beggars of the Lord.

Many wither away to extinction in their viciousness.

(contd.)

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥	*Kete lai lai mukar paah.*
ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥	*Kete moorakh khaahi khah.*
ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥	*Ketia dookh bhookh sad maar.*
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥	*Eh bhi daat teri daataar.*
ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥	*Band khalaasi bhaanai hoe.*
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥	*Hor aakh na sakai koe.*

Many continually receive His benefaction, yet they deny.

Many unwise go on consuming ravenously, the Lord's bounty.

Many endure suffering, hunger and scolding ever & ever.

Even these are conferred by You, O'Lord the Bestower.

Liberation from bondage is attainable only by Lord's Will.

No one else has any say in it.

(contd.)

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

Je ko khaaik aakhan paae.
Oh jaanai jetia muh khaae.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

Aape jaanai aape dei.

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥

Aakheh se bhee kei kae.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥

Jisno bakhse siphat saalaah.
Nanak paatsaahi paatsaah :25:

If any unwise tries to intervene and claim otherwise, he shall apprehend the punishment he receives.

The Lord Himself knows what to bestow and Himself He gives.

Only rare people acknowledge the bounty of the Lord.

Sermons Nanak:

"He in whom the Lord imbibes the virtue of praising and glorifying, he is elevated to eminence."

The Essence

Only the omniscient Lord knows our needs and fulfills them. When praying, praise & glorify His benevolence. Ask for Him and His grace alone. Nothing else. Seek His *Naam* and be grateful for whatever He bestows.



ਨਾਰਾਇਣ ਹਰਿ ਰੰਗ ਰੰਗੋ ॥
ਜਪਿ ਜਿਹਵਾ ਹਰਿ ਏਕ ਮੰਗੋ ॥

(ਗੁਰ ਪੰਨਾ: ੨੪੧)

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Pauri 26

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

Amul gunn amul vaapaar.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

Amul vapaariae amul bhandaar.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥

Amul aaveh amul lai jahe.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

Amul bhaae amula samaahe.

O' Lord,

Priceless are Your virtues and priceless Your dealings.

Priceless are Your devotees and priceless Your array of morality.

Priceless are those who approach You and priceless the receivers.

Priceless is Your love and priceless is to merge in You.

(contd.)

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥

Amul dharam amul dibaan.

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

Amul tul amul parvaan.

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥

Amul bakhsees amul nissaan.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

Amul karam amul phurmaan.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

Amulo amul aakhia na jaae.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

Aakh aakh rahe liv laae.

Priceless is Your Divinity and priceless Your judgement.

Priceless is Your calibration and priceless Your calibre.

Priceless is Your Grace and priceless Your decree.

Priceless is Your benevolence and priceless Your command.

Priceless and invaluable beyond description are You.

Your devotees incessantly sing Your praises in meditation.

(contd.)

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥
ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥
ਆਖਹਿ ਗੋਪੀ ਤੇ ਗੋਵਿੰਦ ॥
ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

Aakheh ved paath puraan.
Aakheh parhe kareh vakhiaan.

Aakheh barme aakheh ind.
Aakheh gopi te govind.
Aakheh isar aakheh sidh.
Aakheh kete keete budh.
Aakheh daanav aakheh dev.
Aakheh sur nar munn jan sev.

Kete aakheh aakhan paahe.
Kete keh keh uth uth jaahe.
Ete keete hor kareh.
Ta aakh na sakeh kei ke.

Ved and *Puran* proclaim You.

The wise proclaim Your *Naam* and deliver discourses.

Brahma and *Indra, Gopees* and *Krishna, Shiva* and *Sidhs,* so many Budhas, the *demons* and the *devtas,* Godly men and *Munis,* the silent ones and the *Sewaks* all proclaim You. Countless describe You.

Countless attempt to describe You. Countless repeatedly describing You, depart. Even if You were to create as many more, You shall remain ineffable.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

Jevad bhaavai tevad hoe.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

Nanak jaanai sachaa soe.

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥

Je ko aakhai bol vigaar.

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥ ੨੬ ॥

Ta likhiai sir gaavaara gaavaar : 26 :

The mortal comprehends the greatness of the Lord to the extent He reveals Himself.

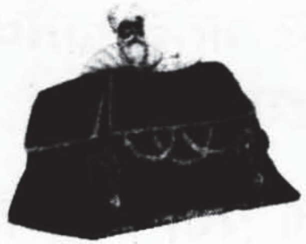
Sermons Nanak:

"His greatness the True Lord Himself knows. He is ineffable. Most fatuous amongst the fatuous can claim to describe the Lord."

- **Sidh** : Sages
- **Devta** : Symbolic gods
- **Munis** : The silent devotees

The Essence

God's greatness and His description is beyond the human thought, senses, mind and the intellect. The Lord's spirituality and His spiritual worlds are indescriptive by a mortal. Just like the dumb who relishes the sweet but cannot articulate it's flavour.



ਹਰਿ ਗੁਨਿ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥
ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥

(ਗੁਰ ਪੰਨਾ: ੬੫੯)

੨੭

Pauri 27

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

So dar keha so ghar keha jit beh sarab samaale.

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

Vaaje naad anek asankha kete vaavanhaare.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

Kete raag pari sio kahian kete gaavanhaare.

O' Lord,

Where is the threshold of Your celestial abode from which You nourish and sustain Your creation?

Countless celestial melodies resound,
with many heavenly musicians around.

Countless are the *Ragas* and countless singers of Your glory.

(contd.)

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ
ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

Gaaveh tuhno paun paani baisantar gaavai raja dharam duaare.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ
ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Gaaveh chit gupat likh jaaneh likh likh dharam veechaare.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ
ਸਵਾਰੇ ॥

Gaaveh Isar Barma devi sohan sada savaare.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ
ਦਰਿ ਨਾਲੇ ॥

Gaaveh ind indasan baithe devtia dar naale.

Rustling winds, running brooks, the dancing flames at the sacred *havan* and *Dharamraj* sing Your glory.

Chitra Gupt the esoteric scribe of the mortal's conscious, sings Your praises.

Shiva, Brahma and ever adorned *Parvati Devi* sing Your praises.

Indra enthroned and the deities too sing Your praises. The divine eulogize You in meditation. The holy eulogize You in contemplation.

(contd.)

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥	*Gaaveh sidh samadhi andar gaavan saadh vichaare.*
ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥	*Gavan jati sati santokhi gaaveh veer karaare.*
ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥	*Gaavan pandit paran rakheesar jug jug veda naale.*
ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥	*Gaaveh mohania man mohan surga machh payaale.*
ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥	*Gaavan ratan upaae tere athsath teerath naale.*


ਮਾਨਵਤਾ
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ
ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
— ਗੁਰੂ ਨਾਨਕ

The virtuous celibates and the contended, in thankfulness praise You.

The dauntless warriors, in awe surrender to You.

The wise, the reciters of *Vedas* of all ages and the supreme sages, all sing Your praises.

The heavenly beauties who beguile the mind, in heaven, this world and the underworlds, glorify You.

Noble souls procreated by You and the sixty eight places of pilgrimage, glorify You.

(contd.)

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ
ਖਾਣੀ ਚਾਰੇ ॥

Gaaveh jodh mahaabal soora,
gaaveh khaani chaare.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ
ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

Gaaveh khand mandal varbhanda
kar kar rakhe dhaare.

ਸੇਈ ਤੁਧੁ ਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ
ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

Sei tudh no gaaveh jo tudh
bhaavan ratte tere bhagat
rasaale.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ
ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

Hor kete gaavan se mai chit na
avan Nanak kia veechaare.

Mighty warriors and the entire creation sing Your praises.

The continents, the innumerable worlds and the solar system created by You, reflect Your glory.

Only those who pleaseth Thee, eulogize You. The *Sants* saturated in Your *Naam* and Your love, sing Your glory.

Many more who are not reflected in my mind, sing Your glory.

(contd.)

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥	*Soi soi sada sach sahib saacha saachi nai.*
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥	*Hai bhi hosi jaae na jaasi rachna jin rachaai.*
ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥	*Rangi rangi bhaati kar kar jinsi maaya jin upaai.*
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥	*Kar kar vekhai keeta aapna, jiv tis di vadiaai.*
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥	*Jo tis bhaavai soi karsi hukam na karna jaai.*

The Lord is ever truthful. Truthful is His *Naam*.

The Creator who created the Creation, is and ever shall be.

The Lord who designed the *Srishti*, created the Creation in various colours and kinds.

Having created the Creation, He oversees His Creation in His greatness.

Whatever pleases Him, that alone He does. None can issue a direction to Him.

(contd.)

The Essence

If you wish to search *Akalpurkh* (God), look for Him in His Creation in wonder and awe.

The entire universe pays homage to God, one and the only one.

(contd.)

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿ ਸਾਹਿਬੁ ਨਾਨਕ
ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

So paatsah saha paat sahib Nanak
rahan rajaai : 27 :

Sermons Nanak:

"*Akalpurkh* is Omnipotent and one should live in contentment with His Will."

- * **Raags** : Musical mode
- * **Havan** : Oblation to fire-god. A ritual form of worship among Hindus.
- * **Dharamraj** : Symbolic god of Justice
- * **Chitragupt** : Mythical scribe who records human karmas.
- * **Sant** : The holy person
- * **Srishti** : Creation

The entire *Srishti* reflects His glory.

'Satguru' is the ineffable Creator. Truthful is His *Naam*. One must continue to abide by His Will and live in contentment.



ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ
ਆਪਿ ਸ੍ਰਿਸਟਿ ਉਪਾਤੀ ॥
ਰੰਗ ਪਰੰਗ ਉਪਾਰਜਨਾ
ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥

(ਗੁਰ ਪੰਨਾ: ੧੩੮)

੧੬

Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ
ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

Munda santokh saram pat jholi
dhian ki kareh bibhoot.

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ
ਡੰਡਾ ਪਰਤੀਤਿ ॥

Khintha kaal kuari kaaia jugat
danda parteet.

O' Yogi,

Let contentment be your *'Munda'*, modesty your begging bowl in your bag, and meditation be the *'Bibhut'*.

Let awareness of death be your blanket; Let your constitution be unblemished like a virgin and rightful methods in life & faith in the 'Word' be your *danda*.

(contd.)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ
ਜਗੁ ਜੀਤੁ ॥

*Aai panthi sagal jamaati mann
jeetai jag jeet.*

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aades tisai aades.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥

*Aad aneel anaad anaahat
jug jug eko ves : 28 :*

Let the brotherhood of humanity be your highest yogic order,

Let the mind be reined to conquer this world of disorder.

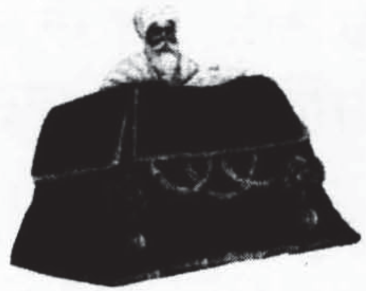
Sermons Nanak:

"Let your obeisance be unto the Lord.
Pure in the primal was the Celestial Lord.
He is unborn and shall ever and ever be."

* **Munda** : Ear-rings worn by yogis; **Bibhut** : Ash smeared by yogis on their body; **Danda** : Staff; **Maya** : Materialistic world.

The Essence

Guru Nanak sermons, O'Mortal, transcend the reflections of your physical self and by reining the mind colour yourself in ethical & spiritual values even when travelling in this world of '*maya*'. Let your obeisance be ever & ever unto the pure Lord.



ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

(ਗੁਰ ਪੰਨਾ: ੫੨੨)

ੴ

Pauri 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ
ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ
ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ
ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

Bhugat giaan daya bhandaaran
ghat ghat vaajeh naad.

Aap naath naathi sabh ja ki
ridh sidh avra saad.

Sanjog vijog doi kaar chalaaveh
lekhe aaveh bhaag.

O' Yogi,

Let Divine knowledge be your food, compassion the server and the mystical bell ringing in your heart be your couch.

He Himself is the Supreme Lord, who has strung all with His celestial cord. Let riches and psychic powers be the delight of others.

Union and separation are both Lord's doings, and each is attained as per one's destiny & one's doings.

(contd.)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯ ॥

Aades tisai aades.

Aad aneel anaad anaahat
jug jug eko ves : 29 :

Sermons Nanak:

"Let your obeisance be unto the Lord. Pure in the primal was He. *Ajuni* is He, and He shall ever & ever be."

* **Ajuni** : Sans beginning

The Essence

Guru Nanak is advising the mortals towards the path of Spiritualism. If one is to achieve salvation, one must detach one's mind from worldly riches and the desire for psychic powers. One must concentrate on the Divine who abideth in your heart. Let your obeisance be unto Him alone.



ਸਰਬ ਤਿਆਗਿ ਭਜੁ ਕੇਵਲ ਰਾਮੁ ॥

(ਗੁਰ ਪੰਨਾ: ੩੨੪)

੧੯

Pauri 30

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

Eka maai jugat viaai tin chele parvaan.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

Ik sansaari ik bhandaari ik lae dibaan.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

Jiv tis bhaavai tivai chalaavai jiv hovai phurmaan.

O' Yogi,

The Divine and His creative power mystically conceived and brought into being three approved disciples.

Brahma the creator, Vishnu the sustainer and Shiva the assessor of the mortal's actions.

The disciples, however, perform as per the desire of the Lord and under His command.

(contd.)

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ
ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥

Oh vekhai ona nadar na aavai
bahuta eh vidaan.

Aades tisai aades.

Aad aneel anaad anaahat
jug jug eko ves : 30 :

The superb wonder is that the Lord beholds them but they see Him not.

Sermons Nanak:

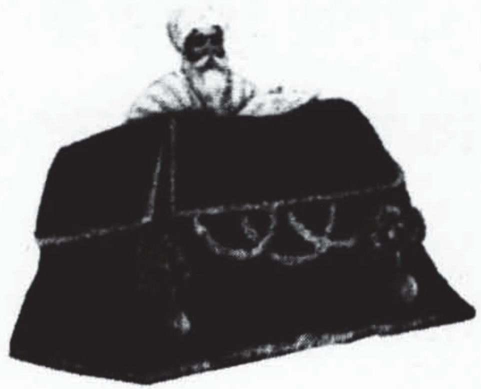
"Let your obeisance be unto the Supreme Lord.

Pure in the prime was He. *Ajuni* is He.

With the same aura, He shall ever & ever be."

The Essence

The omnipotent Lord is Supreme.



ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ
ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

(ਗੁਰ ਪੰਨਾ: ੨੭੬)

ੴ

Pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੧ ॥

Aasan loe loe bhandaar.

Jo kichh paaia su eka vaar.

Kar kar vekhai sirjanhaar.

Nanak sache ki saachi kaar.

Aades tisai aades.

Aad aneel anaad anaahat
jug jug eko ves : 31 :

The Lord and it's treasures pervade in all the worlds.

Whatever is instilled is once and for all.

Having created the creation, the Creator beholds and himself oversees it all.

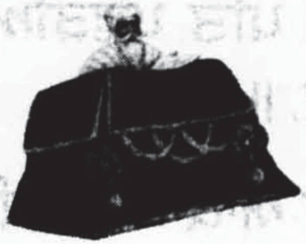
Sermons Nanak:

"Precise is the work of the Truthful Lord.

Let your obeisance be unto the ineffable Pure One, who shall ever and ever be."

The Essence

The Lord is Omnipotent, Omnipresent and Omnicient. The Creator and the Creation are mingled with each other. The treasures and energy instilled by Him in all the worlds, is perpetual. Pay homage to the immaculate Lord, ever and ever.



ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ
ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥

(ਗੁਰ ਪੰਨਾ: ੧੩੪੯)

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Pauri 32

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥	*Ik doo jibhau lakh hohe lakh hoveh lakh vees.*
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥	*Lakh lakh gera aakhieh ek naam jagdees.*
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥	*Et rah pat pavaria chariai hoe ikees.*
ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥	*Sun galaa akaas ki keeta aai rees.*

If one had millions & millions of tongues,

and recite the Lord's *Naam* million times,

one would discern steps on this spiritual path.
O' blessed one, climb these steps egolessly.
On listening to the Celestial sermon, even the vile emulate.

(contd.)

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ
॥ ੩੨ ॥

Nanak nadri paaiai kuri kurai thees

: 32 :

Sermons Nanak:

"By the grace of the Truthful One alone, one arrives.

False is the boasting of the vile who pretentiously emulate."

The Essence

Continual *simran* of His *Naam* when traversing this world, is the path to salvation. Lord is Truth and true is His creation. So only the truthful ones would reach the destination with His grace.



ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ
ਸਚੈ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

(ਗੁਰ ਪੰਨਾ: ੪੬੩)

੧੬

Pauri 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥	*Aakhan jor chupai nah jor.*
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥	*Jor na mangan den na jor.*
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥	*Jor na jivan maran nah jor.*
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥	*Jor na raaj maal mann sor.*
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥	*Jor na surti giaan veechaar.*

Incapable am I to orate His glory. Incapable am I to remain silent in meditation.

Incapable am I to seek His benevolence. Incapable am I to offer what He sermons.

Incapable am I to live or die on my own will.

Incapable am I to achieve domination and wealth, which create turmoil in the mind.

Incapable am I to comprehend Divine knowledge or perform Lord's meditation.

(contd.)

The Essence

The Lord is Omnipotent and Omniscient. Only His grace can help you to fulfil your desires and achieve salvation. The mortal cannot depend upon his own strength. Obliteration of 'Ego' in oneself leads to Supreme Spirituality.

(contd.)

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

Jor na jugti chhutai sansaar.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

Jis hath jor kar vekhai soe.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥

Nanak uttam neech na koe : 33 :

Incapable am I to find the way to escape this world.

Sermons Nanak:

"None can be high or low by his own will-power. One who feels he has the strength, let him make assay of his power."

Ah! This pauri of the Redeemer Guru Nanak Dev Ji induces impelling tears of devotion in one's mind.



ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ
ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥
ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ
ਬੰਦਨ ਰਾਖਹ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥

(ਗੁਰ ਪੰਨਾ: ੭੦੩)

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Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

Raati ruti thiti vaar.
Pavan paani agni paataal.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥

Tis vich dharti thaap rakhi dharamsaal.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

Tis vich jia jugat ke rang.
Tin ke naam anek anant.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

Karmi karmi hoe veechaar.
Sacha aap sacha darbaar.

Lord's Creation–nights, seasons, lunar cycle, days, winds, water, fire and the underworlds move on celestial principles.

In the midst is installed the earth, the home of *Dharma*.

In this home are varied living beings and varied hues with their names abound.

In this era of *Dharma,* all are judged by the Lord, according to their *Karmas* in this world. The Lord is Himself true and holy is His abode.

(contd.)

The Essence

The Path Divine

Guru Nanak Dev Ji in Pauri 34 to Pauri 37, summarizes his sermons in 'Japji' and enlightens the devotee about the path to Spiritual elevation. The five milestones glittering on the path are:

- *Dharam Khand*
- *Gyan Khand*
- *Saram Khand*
- *Karam Khand*
- *Sach Khand*

(contd.)

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥	*Tithai sohan panch parvaan.*
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥	*Nadri karam pavai neesaan.*
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥	*Kach pakaai othai paai*
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥	*Nanak gaya jaapai jaae. :34:*

The virtuous and the righteous glimmer & accepted in His abode.

There the Lord assays the noble and the vile.

There the Lord discerns, who is truthful and who is untruthful.

Sermons Nanak:

"Only on apprehending the Lord, comes the realization of one's *karmas*."

These are the five stages of inner development of the devotee in this life itself. This can happen only if one is prepared to rein one's mind and look into one's ownself to recognize the Truth. God is Truth and Truth is God.

(contd.)

* **Karma** : Deeds

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Pauri 35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

Dharam khand ka eho dharam.

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

Gian khand ka akhoh karam.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ
ਕਾਨ ਮਹੇਸ ॥

Kete pavan paani vaisantar kete
kaan mahes.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ
ਰੰਗ ਕੇ ਵੇਸ ॥

Kete barme ghaarat gharieh roop
rang ke ves.

This then is the law of *Dharam Khand,* the era of *maryada,* duty and righteousness.

Expound now I, the era of *Gyan Khand,* the path of knowledge.

Myriad are rustling winds, flowing waters, and wonderous fires. Many are *Avtaars* like Krishna and Shiva.

Myriad are *Brahmas* creating different forms, colours & shapes.

(contd.)

Dharam Khand is the period of *Dharma* when the devotee truthfully discharges his responsibilities in this world religiously, developing into a virtuous & a righteous person. It is the first step towards spiritual ascent. The journey commences only by first developing complete faith in Satguru and living by His Will in contentment.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ
ਧੂ ਉਪਦੇਸ ॥

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ
ਮੰਡਲ ਦੇਸ ॥

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ
ਦੇਵੀ ਵੇਸ ॥

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ
ਰਤਨ ਸਮੁੰਦ ॥

Ketia karam bhoomi mer kete kete
dhu updes.

Kete ind chand soor kete kete
mandal des.

Kete sidh budh naath kete kete
devi ves.

Kete dev daanav mun kete kete
ratan samund.

Myriad are the earths and mountains for meditation, Myriad are *Dhruvas* and their eternal celestial sermons.

Myriad are *Indras,* the moons, the suns. Myriad are regions and lands.

Myriad are *sidhas, budhas & yogis*. Many are forms of goddesses.

Myriad are deities, demons, the silent sages and oceans embedded with pearls.

(contd.)

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ
ਪਾਤ ਨਰਿੰਦ ॥

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ
ਨ ਅੰਤੁ ॥ ੩੫ ॥

*Ketia khaani ketia baani kete
paat narind.*

*Ketia surti sevak kete Nanqk ant
na ant. : 35 :*

Many are the wonderous procreations and many forms of speech. Many are kings of kings.

Sermons Nanak:

"Countless are the men of Divine knowledge. Countless are the devotees. Boundless is the Lord's limit."

* **Dhruvas** : Mythological saint
* **Maryada** : Religious rules
* **Avtar** : Incarnated one
* **Sidh** : Self-realized sage
* **Budha** : Self realized Budhist

Gyan Khand is the period of acquiring Guru's Gyan and understanding Gurbani. The devotee gains knowledge about Akalpurkh's creation and His ethical sermons.

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Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ *Gian khand maih gian parchand.*

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ *Tithai naad binod kod anand.*

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ *Saram khand ki baani roop.*

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ *Tithai ghaarat ghariai bahut anoop.*

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ *Ta kia gala kathia na jahe.*

In *Gyan Khand,* the Divine deliberation shines in glory.

Unlimited bliss flows from the celestial music (ਨਾਦੁ), and the heavenly sights.

Unmatched is the beauty of *'Saram Khand',* the era of spiritual effort by the mortal.

There the devotee's mind is moulded into indescribable beauty.

The happenings in that era are indescribable.

(contd.)

If anyone attempts to describe, he shall repent later.

Sermons Nanak:

"In this era of '*Saram Khand*' the mortal achieves transformation. His inner consciousness, intellect, mind and perception get ethically remoulded. There the moral sense of the pious ones and the self-realized *sidhas* is designed anew to the loftier level of Spirituality."

* **Sidh** : Man of occult power. Self-realized person.

The Essence

Saram Khand is when having achieved the knowledge of good and bad, right and wrong, the devotee works hard to follow the righteous path of Spirituality as laid down in Gurbani, thus achieving transformation.

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Pauri 37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ *Karam khand ki baani jor.*

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ *Tithai hor na koi hor.*

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ *Tithai jodh mahabal soor.*

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ *Tin maih Ram rahia bharpoor.*

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ *Tithai Sito Sita mehima mahe.*

In *Karam Khand,* spiritual grace of the Lord drenches the devotee.

There nothing else but Spirituality pervades the atmosphere.

There exist great conquerors of materialistic allurements and illusions.

Love of the Lord fills their souls.

There exist lusterous souls blended with the Lord, ever singing His praises.

(contd.)

Karam Khand comes about with *Akalpurkh's* grace, after the devotee crosses the milestone of *Saram Khand.* He starts having glimses of the Exalted One.

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ *Ta ke roop na kathane jaahe.*

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ *Na oh mareh na thaage jaahe.*

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ *Jin kai Ram vasai mann maahe.*

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ *Tithai bhagat vaseh ke loa.*

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ *Kareh anand sacha mann soe.*

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ *Sach khand vasai Nirankaar.*

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ *Kar kar vekhai nadar nihaal.*

Indescribable is their beauty.

One is blessed with life eternal and becomes never a victim of deception, if in one's heart abides the Lord.

There dwell *bhagats* of various worlds.

They remain blissful and in ecstacy, with the Lord in their hearts.

In *Sach Khand,* the era of Truth, the formless Lord is apprehensible.

The gracious Lord oversees His Creation and bestows bliss upon the devotees with His graceful glance.

(contd.)

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

Tithai khand mandal varbhand.

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

Je ko kathai ta ant na ant.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

Tithai loa loa aakaar.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

Jiv jiv hukam tivai tiv kaar.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

Vekhai vigsai kar veechaar.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥ ੩੭ ॥

Nanak kathana karara saar : 37 :

There are countless lands, worlds and heavenly bodies.

If one was to describe them, there would be no limit or bound.

There are worlds upon worlds and creations abound.

All function as per the Will of the Lord.

By beholding and contemplating on His Creation, the Lord remains blissful and contended.

Sermons Nanak:

"To describe *'Sach Khand'* is formidable, for Truth is *Akalpurkh* and *Akalpurkh* is ineffable."

Sach Khand is the ultima Thule of the mystical experience, when the truthful devotee merges with *Akalpurkh. Kaam, Krodh, Lobh, Moh & Hankaar* get completely obliterated and Divinity emits light within. This stage is indescribable & incomprehensible by the human senses and the intellect. Only the devotee experiences the ineffable grandeur of *Akalpurkh*.

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Pauri 38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

Jat pahaara dheeraj suniaar.

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

Aharan mat ved hathiaar.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

Bhau kḥalaa agan tap tao.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

Bhanda bhao amrit tit dhaal.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

Ghariai sabad sachi taksaal.

Make continence your furnace, patience your goldsmith,

Intellect your anvil, holy scriptures your tools.

Lord's awe in reverence your bellows, self penance the fire.

Affection your pot wherein cast the *Amrit* of *Naam*.

In this true mint is fabricated the Divine Word.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

Jin kau nadar karam tin kaar.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥

Nanak nadri nadar nihaal. : 38 :

If the Lord's grace be, this becomes a pattern of living for the devotee.

Sermons Nanak:

"The benevolent glance of the Lord makes the devotees eternally blissful and gail."

The Essence

In this last *'Pauri'*, Guru Nanak Dev Ji expresses the essence of Japji Sahib. He sermons that if we are to achieve salvation and union with *Akalpurkh,* we must shed off our materialistic garb and put on apparel of inner spiritual virtues, leading us to the Divine.

* **Amrit** : Nectar-Amrosia

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Slok

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ
ਮਹਤੁ ॥

*Pavan Guru paani pita maata dharat
mahat.*

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ
ਸਗਲ ਜਗਤੁ ॥

*Divas raat due daai daya khelai
sagal jagat.*

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ
ਹਦੂਰਿ ॥

*Changiaaia buriaaia vaachai dharam
hadoor.*

All pervasive 'Air' is like the omnipresent *Akalpurkh,* thirst quenching 'water' the benevolent father and the glorious 'earth' the exalted mother.

The bustling 'days' and the tranquil 'nights' are like nurses in whose lap the entire world revels merrily.

Virtuous & the vile are assayed by the Judicious One.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

Karmi aapo aapni ke nerai ke door.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

Jini Naam dhiaaia gae masakat ghaal.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥

Nanak te mukh ujle keti chhuti naal.

One's *karmas* either bring one close to or distance him from the Gracious One.

In life those who have been meditating and reciting from their hearts, the *Naam* of the Lord, depart having completed the toil inflicted by Him for their past *Karmas*.

By the Lord's grace, bright and enlightened become their faces and many who traverse with them also move on to salvation.

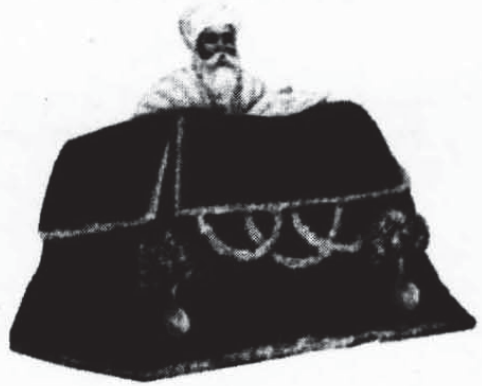
Waheguru, Waheguru, Waheguru...

* **Karma** : Deeds

The Essence

It's Akalpurkh's *Naam* which oozes out slowly in drops through *Gurbani*. Its *Amrit*.

Sip it. Sip it. Sip it, O' wise one.



May Akalpurkh Bless Us All

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'Created by the Creator'

Sewaks

Joginder Singh I.R.S. (Retd.)
N-59, Panchshila Park
New Delhi - 110 017

Hemkunt Publishers Pvt. Ltd.
A-78, Naraina Indl. Area Phase-I
New Delhi - 110 028

Icon Printographics
New Delhi

Process Press
New Delhi

First Edition 2005
Second Edition 2006

Panchvari

2006

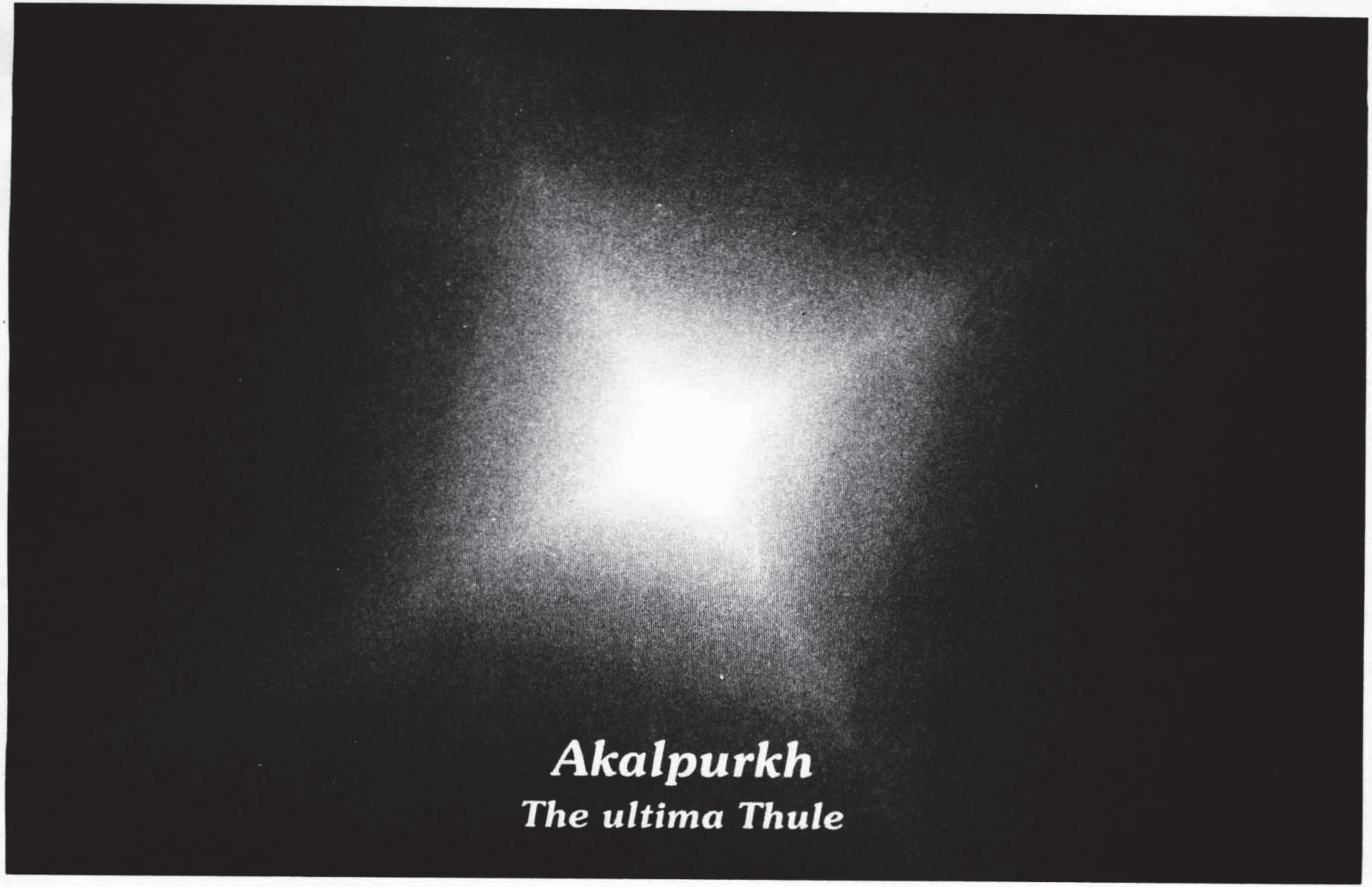
'Praying for Your Benevolence'

ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ
ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ ॥

Though every care has been taken to
prevent any mistakes in the text,
but if some have crept in,
we seek forgiveness.

J

* * * * *


Akalpurkh
The ultima Thule